

THE

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BEING A

## GENERAL RECORD OF SPIRITUAL PHENOMENA.

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### DIVINE GUIDANCE.—ANGELIC GUIDANCE.

"Ta, Papa," says the little one, when the parent has done something which the child feels has given him pleasure, or done him good.

"Thank you," is the heart-voice expression of the adult, when some ready friend has done him good,—tided him over some trouble.

"Thank you," says the blind man as in the midst of his groping and stick-striking on the ground, some passer by takes his hand kindly, and leads him to the turning he is in search of: but who ever thought that the young, or the old, were doing anything contrary to the will of God, in accepting assistance, and thanking the persons who had so befriended them.—The helper with his eyesight sees, and therefore is superior to the blind: the parent, is the agent of the Deity; and so is he with his eyesight: the act of the one, and the act of the other, does not prevent the little one saying "grace," and the adult thanking God, that kindly feelings in man, have been directed towards *him*. We men of threescore years and ten, are at the best, but as the little one in strength and knowledge, as to divine wisdom as developed in nature and providence: therefore, why should the acceptance of assistance, and a recognition of it, by an expression of thanks to unseen intelligences, be considered derogatory to the Deity; and an act of *worship* to angels. Away with such puny carping. Thanks to the servant, does not prevent the due amount of thanks to the principal: we lose no free agency; we can refuse, blind though we be: if we will, we can grope and knock our stick about as much as we list; but notwithstanding, agency unseen by us in our blindness and wilfulness, has been created in Divine order: yea, verily,—there are "ministering spirits sent forth to minister to those who shall be heirs of salvation," and how are we to know they are ministering? How can they be ministering, unless they directly act on us?

LONDON: F. PITMAN, 20, PATERNOSTER ROW, E. C.

If we ask divine guidance, how is the answer to be known, or the path taken, unless it is by tangible guidance, that the way is pointed out—"this is the way walk ye in it." What is the every day method of the ordinary christian? Pray for Divine guidance morning and evening. A difficulty arises—two paths are open—which is the christian to choose? He cannot tell—he guesses at the right; if it turns out right, it is "divine guidance";—if wrong, "the devil's guidance," when the sheer truth is, it is his own spirit's determination—a leap in the dark,—whereas, if he were a practical christian, and sought direction in difficulty as a child from its parent, or a pupil from his teacher, or a clerk from his principal,—he would get a straitforward answer, to a straitforward question—and that answer would be by one of the many phases or methods God, by his messengers, acts upon animate and inanimate matter: not a dubious, uncertain answer; but one rung out clear as a bell,—yes or no. Go as little as possible to mediums, for this intercourse. Heart prayer to God for guidance, will bring a heart-answer from God. And see to it, that you carry out the instructions conveyed by that answer; even though it be opposed to your own view of what ought to be done.

Peckham.

JOHN JONES.

#### MR. IRVING'S CHURCH.

The excellent series of articles on this interesting subject induces me to offer a few words following out the able review given by "A Truth Seeker," particularly in his last article on Mr. Baxter's "Narrative of Facts."

It is the province of Spiritualism to give the key to all such remarkable manifestations, and now, for the first time, it is possible for us to look at them as parts of the great system of the soul. Had Mr. Irving lived in this day, or had Mr. Baxter been now the willing recipient of spiritual influx, they would each have treated the great subject in a way entirely different to that which their slight knowledge rendered possible thirty years ago.

Still it appears that they did the best that was possible for them at the time, and it is no wonder either that Mr. Irving in his deeper utterance and perceptions should have founded a church upon his manifestations, or that Mr. Baxter should for a time have believed himself an apostle of that church, and should soon have become so dissatisfied with his apostleship. But the whole of church the building of the one, and of the apostleship and secession of the other, were based upon an entire misconception of the nature of the manifestation of the spirit, and this

has been amply proved by the subsequent history of the Irving Church, now carried on as "The new Apostolic Church." Had either Mr. Irving or Mr. Baxter been aware of the first principles of modern Spiritualism, they must have seen that it was against the very nature of spiritual manifestation to erect a permanent church upon their utterances. Want of knowledge of the true state of the case made them to think that they were perfect mediums or apostles for revelation, for prophecy, and for spiritual utterances; and the "gift of tongues," and the "power of the spirit," now so well known and so widely spread, were to them only the most direct proofs that the times of the early apostles had returned in all their fullness.

Would that the world were fit for those days to come again, but be assured that when it is, it will not have long to wait for them. In the mean time we must be content to witness, and prove the great fact, that the spiritual degree of the soul is still, as ever, formed for their reception, and that from its inherent nature, as much of the Holy Spirit as it can receive, is constantly poured into and through it. But this again in all of us is so mixed up with our human nature that we do not now expect to be able to receive the pure Spirit of light and truth, any more than we should expect the worst of our fellow creatures would be able to comprehend in his organism the fullest type of Hell.

There are all shades and tints between the most perfect, and the darkest soul, and whatever there may be of utterance through the spirit world, has to come through and mix with, the medium through which it flows.

The same mind too is not always, in fact never, in the same state. How then form a church upon the authoritative utterances of any man or men in these degenerate days. And why expect to come through us at all times, prophecies which shall not be false, and revelations which shall in all things accord? Mr. Baxter did not see this, and so he gave the spiritual side of man to the Devil, and in spite of his many experiences and wondrous facts to the contrary, denied to God his manifesting power on the soul.

The poor remains of Mr. Irving's church, though it meets in a splendid cathedral, has avoided Mr. Irving's mistake, by dispensing also with his great truth of spirit intercourse and power, in which it was but a flaw, and they have put themselves upon vestments and respectability instead of upon spiritual gifts which they now must comprehend. Indeed, as one of their ministers recently informed the writer, what little there may be of spirit manifestations amongst them, they "keep as much as they

possible from the public." In this however, they only follow in the wake of the other churches, satisfied with forms and creeds instead of seeking the great realities of the soul, and the powers which God has made it to contain.

We cannot fail to remark the astonishing likeness between many points of the Irish and Scotch Revivals, now in their strength, and the experiences of the early days of Mr. Irving and his friends, and an instructing comparison may be made between them. We are sorry to observe however, that those who are preaching and writing to the revivalists, do not comprehend the meaning of these great spiritual manifestations, and they are likely for want of knowledge to do but little of the good they are capable of. We hope that in their ignorance, they will not follow Mr. Irving's example and close the spirit, by forming a revivalist church with apostles for its ministers. W.

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### SPIRITUALISM IN FRANCE.

The following extraordinary circumstance is extracted from a recent number of the "*Revue Spiritualiste*," and the truth of which is vouched for by an illustrious gentleman, holding a high position in Paris. The person who experienced the manifestation, is a very respectable woman, of great decision of character, and, for some years past, the Superior of a Community of sisters of Charity, whose peculiar duties are to attend the hospitals and console and tend the sick. The narrative is in her own words:—

"I was some time attached to the hospital of —, and was called upon to bestow my care upon a young soldier, who was lying ill of an incurable disease. No one but the doctor who attended him, would have divined the hopelessness of his case, for his gaiety and levity were beyond controul; he laughed at every thing of a religious nature that I spoke of, and affected the most complete incredulity of the danger of his position and even did not hesitate to address me with compliments little in accordance with my profession or the place. Being tired of his absurd discourse, I could not help one day giving him, with the greatest kindness and carefulness, a solemn warning of his state. "Do you think then sister" said he "that I am in such great danger?" "Without a doubt" I replied. The doctors say there is very slight hopes of your recovery." Since it is so, you shall not have reason to be displeased with me." He then immediately requested me to send for the chaplain and edified the whole house by the strong sentiments of piety with which he received the last sacrament. When he found him"

self drawing to his end, he begged me to receive a confession which he said he could only make to me alone. I could not refuse to comply with the wish of the dying man, and for more than an hour I listened with the greatest attention to a long family history, interrupted more than once by sufferings of the patient. His voice became weaker and weaker : all at once breaking off his recital, by a last powerful effort, he raised himself and drew from beneath his pillow a locket and said to me, "When I am dead, sister, I beseech you send this to ——" He did not complete the sentence and expired whilst handing me the locket.

My trouble and uncertainty were extreme ; should I send this precious relic to his mother or to some other person to whom he was attached ? It was impossible for me to know :—thus preoccupied in mind, I watched, praying, with one of my companions at the side of the body for some hours, when looking upon the calm and almost smiling face of the poor young man removed so early from his family and all his earthly hopes, I forgot for the instant that I was before an insensible corpse and said to him mentally, "Shall I send the locket to the person of whose devotion you spoke ?" Then, astonishing to relate the dead man raised himself, sat up, and nodded his head, as if to answer "Yes." The fright caused me to cry out which woke my companion who had been sleeping and who upon looking up saw the body fall back heavily on the couch. "You have been lifting him up" said she. "No," I answered, "I have not moved, but the dead man has replied to my thought." We then both ran to the bell, the sound of which in an instant brought several of the sisters to us, together with the surgeons ; they examined the body and found it stiff and cold : they then shrugged their shoulders and said "It must have been hallucination." "That cannot be," I replied, "as my sister who has been praying quietly by the side of the corpse, without knowing what had preoccupied my mind, likewise saw him move and fall back on his couch." "What does that prove ?" added they, "You imagine you saw, and you influenced your companion ; it is always so in cases of collective hallucination." It was useless to argue with men so doggedly attached to their own opinions : besides I had *seen*—distinctly seen as well as my companion, and was in the full possession of my faculties and am confident of the complete integrity of my judgment ; moreover we had both of us for some time been familiarised with the aspect of death and it was not the first evening by many that we had watched together. I left the doctors to reason and argue at their leisure and set about fulfilling the desire

naturally expressed by the departed. *The result showed me that I had done what he wished.* But since that evening, I have ceased to watch by the side of the dead, the impression which that event has left upon me being still so powerful that the scene is constantly present to my mind."

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### THE MIRACLE OF THE EAR RING.

There has been abundant disputation as to whether or not the miracle days are over, and it is not yet settled what is or is not a miracle. But in the sense of its being simply the action of a natural law—spiritual or magnetical, as yet imperfectly understood—I will relate the following "miracle of the ear ring," which occurred at our own house, August 27th, 1859.

Mrs. W. was just recovering, from a very severe inflammatory attack, when, on the morning mentioned, as she was trying to dress her hair, but almost too weak to lift her hand, Miss Dixon, saw spiritual hands resting on Mrs. W.'s hands; and immediately the hands and arms seemed to move mechanically and without effort; but before finishing, she felt, she said, something "like a tickling at her ear," and immediately put up her hand, when, to her surprise, the ear ring was gone. Both ladies looked and looked from the bed clothes to the ear, then to the floor then to the ear again then shook the hair, but no where could the ear ring be found.

At the same time they both saw distinctly and clearly, the spirit's hands reflected in the chimney glass. At length Miss D. said, "I said just now, your spirit friends would help you, and so they have: they've got it dear." "They must have hid it somewhere." They looked again and both felt solemnized with reverence, for Miss D. saw it was her spirit-aunt that was with them, and though both somewhat familiar with the higher phases of spirit-manifestations, yet could now scarcely believe their own eyes and senses, until fully assured of the facts.

In about half an hour, Mrs. W. went to rest on the couch, when again she felt this spirit-touch, and felt that the ear ring was in again. She called Miss D., who saw, to her second surprise, that it was safe in its place, nor is it easily removed.

This fact, so clearly shown to them, was a distinct demonstration of spirit agency, and, to them, a very pleasing and satisfactory proof. In the evening, Miss D. was entranced, and we asked how and why it was done? As near as possible, the following was the answer:—

"Numbers of spirit friends have been with your sister, working to re-

store her, and this morning, the spirit power present was so strong and you both being mediums, from the power exhaled by you, I could show you my hands and almost materialize them, and directly you said 'Help' I had permission thus to show you that we were helping, and made use of the opportunity to give you that proof of what we can do when circumstances are favourable. God bless you my dears,—never fear dears. We would not do it did it frighten you. There are many,—many, that love you,—and God loves you, and permits good spirits to do you good, which they do often insensibly to yourselves."

I can also testify to a somewhat similar manifestation which came directly under the cognizance of my senses, and therefore, can't help myself but believe this fact as above related. Both ladies sign their seal and testimony; and *one clear fact is worth a hundred "may-be's."*

I cannot sympathise with those who say, 'such an act is unworthy of a good spirit.' God does not always show his power by thunder and lightning and earthquake: but there is "the still small voice." A more imposing fact would have frightened them, but this simple manifestation was impressive and loveable to them from its very simplicity.

Thus your readers may call it a miracle, or a curious phenomena, or automatic brain action, or call it or explain it as they like, but nevertheless *it is a fact*, and a very pleasing fact to us.

25, Cambridge Terrace, Dalston.

S. WILKS.

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### MR. JOSEPH BARKER ON SPIRITUALISM.

(From the 'Boston Investigator'.)

[To many of our readers, the name of Mr. Barker will be familiar; and to the writer he is known personally. We well remember his last visit to England, for at that time we were busy with our enquiries into the reality of Spirit-intercourse.

On that occasion. we had the pleasure of a personal interview with Mr. Barker, and we availed ourself of the opportunity of asking for his views on the subject. As far as we recollect the following was the substance of his replies:—He had sat on one occasion, along with a few friends, where spirit communications purported to be received. Several answers to questions were obtained some of them of such a nature that he could not conceive how any person, in America, but himself could know; questions connected with his own family. If we remember aright some of the answers were of such a nature as to preclude the theory of thought reading. Since that period we have looked anxiously for the result of

any further enquiries of his, knowing full well that if he once becomes thoroughly satisfied either of its truth or falsehood that he will prove a courageous friend on the side of his convictions and a powerful opponent to those who oppose him. His present position is defined in the following which we copy from the "Reasoner" edited by Mr. Holyoake.]

I HAVE not been able, as yet, to believe in this strange doctrine, though of course I have no objection to believing it, if I could be satisfied that it is founded in truth. This is all I want to know about this or any other doctrine. Some people may desire to know if such and such doctrines are popular, or fashionable, or promotive of one's pecuniary interest. But the only question that concerns me, in relation to them, is simply—*Are they true?* If they are, I am ready for them, no matter whence their origin, what their nature, or where they lead.

I have been a good deal interested in reading some excellent remarks of our able brother Barker on the subject of Spiritualism, and it struck me that they ought to appear in the 'Investigator.' They manifest a degree of fairness and candour which I always like to see exhibited towards everything that is new or out of the common course of things. Let Christians condemn, if they will, every doctrine that is not baptised in a sectarian creed; but let Infidels or Liberals impartially and calmly investigate it, more especially when it claims, as in the present instance, to be founded in Nature and Reason. Free, independent, and honest inquiry never can do harm, but is sure to prove beneficial to every one who may practise it.

The observations of Mr. Barker, to which I allude, I find in the Boston Spiritual paper called the 'Banner of Light,' to which they were communicated, as follows, by one of its Philadelphia correspondents (Cora Wilburn).

A LIBERAL.

Last night (Monday), the celebrated Infidel lecturer, Mr. Joseph Barker, lectured on Spiritualism, with a view to define his position in regard to it. Many of the Spiritualists present said they had never heard a more candid, clear, and honest presentation of Spiritualism to the public mind.

Mr. Barker said he did not deny the facts or phenomena of Spiritualism; he felt no right to deny their truth, but he lacked sufficient evidence to accept them. His position was that of a patient observer, a candid investigator, a watcher. The power alleged to be spiritual might prove so, or it might prove some other force. He knew not what he might say if a table were moved or suspended; he might doubt still,



or disbelieve that it was done by spiritual agency. He divided Spiritualists into two classes ; the one believing almost wholly in the manifestations, and caring little for the philosophy ; the other accepting the philosophy, and caring but little for the manifestations. Among the former class there was more credulity, more danger of running into extremes ; they often turned from the belief they had adopted too hastily. He then enumerated the points on which Spiritualists were superior in their belief to all the churches. They had cast aside the idea of a personal God, sitting on a great throne, in a monotonous heaven, for ever praised by eternal hallelujahs. They had cast aside the devil, that monster of theology, and the brimstone hell ; their intermediate spheres were only stages of probation, easy enough. Their heaven was a place where men and women lived, employed their minds, exercised their sympathies, took part in the affairs of earth. Little children lived no more in dread of ghosts and goblins, and if spirits were around them they were not afraid of them ; and this certainly was an improvement. The children of Spiritualists were welcomed into existence, the parents feared not for their natural depravity. Then, the exponents of Spiritualism claimed no authority for what they gave, purporting to come from spirits ; it was free to be accepted or rejected, as man's reason should dictate ; their mediums brought no documentary proofs, assumed no authority. They had no forms of worship, no creed or ritual, and the decorum and order of their meetings was praiseworthy, as was also the introduction of music and singing.

Mr. Barker spoke of the reformatory and liberalizing tendencies of Spiritualism, adverse as it was to creed-shackles and slavery of every form. Even though viewed as a religious sect, it was to be hailed, for it was in every respect in advance of the churches. The thoughts and philosophy purporting to come from disembodied spirits, might come from that source or from any other ; the lessons taught were good, the stream was beautiful whatever its source. Spiritualism taught man to think for himself ; it taught him that the knowledge acquired on earth would accompany him to the other life : if there be another life it was a consolation to believe this ; if not, it was the best employment here to acquire knowledge. Spiritualism elevated the character of woman, setting aside the prejudices that had kept her so long in subjection. Some of the best lecturers in the Spiritual field were women ; and this was right and good.

The lecturer spoke in praise of A. J. Davis's works, of the Spiritual literature generally, that was disseminating many truths and liberal principles ; its advocates were fearless, and its press liberal and free likewise.

Very kindly Mr. Barker spoke of the 'Banner of Light,' conducted with the utmost liberality of sentiment, that gave to the world not only its own communications, but the sermons of a Henry Ward Beecher, a Chapin, a Parker, and others ; thus giving its readers the opportunity of learning all the various opinions entertained by the leading minds of the day.

He said that his position was not that of a believer or an opposer ; but he hailed any movement that was calculated to promote the interests of humanity, the overthrow of error, the establishment of liberal principles and Freethought. He had heard of the charges against Spiritualism, but they had made no impression upon him ; for the recantations of Randolph, the exposures of Bly, only proved that they themselves had deceived, and of such men nothing can be believed, neither could the declarations of such a man as Dr. Hatch.

Spiritualists had been accused of immorality, of free love, but the accusation came with a bad grace from the Christian community, who were the most licentious of all. He had paid no heed to these charges, knowing that all reforms are accompanied by extremes and excess, committed by a certain class of minds to be found everywhere. He had had personal intercourse with Spiritualists, and found much in them to commend. The noblest and truest men, the purest and most virtuous women, were found in its ranks. He hailed it as one of the reformatory movements of the age. If some future development should prove the spiritual theory wrong, they had progressed out of the churches and had at least freed their minds ; if their theory be true, the enlightened portion of mankind would soon learn and acknowledge it.

Our friend, Thomas Gales Forster, being called upon to reply, gave his thanks to Mr. Barker, for his candid, clear and honest presentation of Spiritualism ; tendering also his thanks for the friendly manner in which mention was made of the 'Banner.' Mr. Forster explained that we were not a religious sect, that our temple was our Father's Universe ; our creed, universal love to man. That the honest Atheists, the true of all beliefs, were welcomed by the Spiritualists ; that, hand and hand, and heart with heart, we joined in all the reformatory movements ; in all that tended to elevate and conduce to the happiness of man. Mr. Barker replied in a most friendly manner, that the difference between them was more in words than in aught else ; that they, like us, believed in the all-pervading, universal spirit—it matters not if he be called God, or any other name. They were not Atheists ; and, though they had no proofs of immortality, they deemed the best preparation for the next life, if there was one, was doing right in this. Our brother Forster, as well as

Mr. Barker, was loudly applauded,—Mr. Barker, keeping his audience in a pleased, and often very mirthful, mood. The signs of the times are hopeful.

CORA WILBURN.

### FACTS FROM A CLERGYMAN.

A few mornings since, while sailing down Seneca Lake on board a steamer, we overheard an interesting conversation between two gentlemen, one of whom proved to be Rev. Samuel Dexter, a Christian minister of Paris, New York. On our entering into conversation with Mr. Dexter, we found him exceedingly liberal, intelligent and progressive in his views; and though not regarded as a Spiritualist in any technical sense, he freely declared himself a true believer in the fundamental fact of Spiritualism; and he held the doctrine of angel guardianship as one of the most beautiful and attractive features of true Christianity. He related to us some striking experiences. Many years ago he was engaged, as an overseer in Auburn State Prison. One day while busily engaged, in a sitting posture in one of the work rooms, he heard a sudden voice over head, calling on him to arise immediately and leave the place where he was sitting. The voice came audible and earnest, the second time. He arose, left the spot, and on looking up, at that moment a large iron shaft became loosened and fell with a tremendous crash on the spot he had just left. Had he remained one quarter of a minute longer, instant death would have been inevitable.

A few years since, Mr. Dexter and his son were in California, while his wife was left at home in Paris. Mr. D. received intelligence that his wife was ill, but she was not regarded dangerously diseased. One day he heard an audible voice calling out, "Samuel, Samuel!" He listened and gave earnest heed, when the voice said, "I am Caroline, your wife!" So positive was he of the presence of his companion, he had no doubt of her decease, and he had a long conversation with her. He communicated the fact of her death to his son and others, and the next mail brought intelligence confirming the message his spirit wife had already delivered. These facts are in entire harmony with thousands of phenomena which have now been demonstrated.—*Clarion*.

### REMARKABLE DREAM & SPIRIT-MANIFESTATION:

The following statement from the pen of Dr. Gardner was promised to our readers some weeks since. It presents several points of curious and perplexing interest to the investigator of physical phenomena:

EDITORS OF THE SPIRITUAL AGE:—Among the incidents of spirit manifestation which have fallen under my personal observation, the following will rank as one of the most remarkable in many respects, and especially so, as furnishing positive evidence of the personal identity of the spirit. On the morning of the fifth of May last, being then in the city of London, England, I was still in bed and my thoughts had wandered away across the deep blue sea, to the homes of the loved ones, when I fell into that peculiar half-waking, half-sleeping state in which the

thoughts are still active, while the external perceptions are closed. I seemed to have recently returned from Europe, and to be seated in the Fountain House, sitting with my back towards the door, and engaged in conversation with a gentleman concerning my recent voyage; when I distinctly heard the heavy tread of a man enter the office through the door behind me, and take a seat upon the settee. I did not look around, but continued the conversation, until, by a motion of the finger, the gentleman with whom I was conversing called my attention to the new comer; when, on turning, my surprise was great at beholding seated before me my old and much esteemed friend, Mr. D. K. Minor, who I supposed was in Australia. I uttered an exclamation of surprise, and said, "Why! Mr. Minor, how did you get here? Where did you come from?" He replied in a very quiet tone, without any manifestation of joy or excitement which he would naturally have shown on thus meeting a dear friend from whom he had been so long absent—"I came from Australia." I said, "Where and when did you leave Emily?" (referring to his daughter who accompanied him to his far-off home.) His reply was in the same tone, "I left her in Australia *about* three months ago." I said, "I little thought to have met you so soon after my arrival from Europe," and also told him that on the day before I arrived, I had a long conversation with a gentleman on board the steamship, who had frequently met him in his (the gentleman's) store in Melbourne. Mr. Minor then arose and passed out of the room, I following and asking him, "Mr. Minor, how did you get through with your difficulty with Mr. W." (referring to a difficulty he had with a man who went to Australia as a partner in business with him, and with whom I knew he experienced difficulties of a character that seriously threatened the success of the enterprise in which they were engaged.) Mr. M. turned, and with an earnestness of manner I shall never forget, answered, "*He is not human, Doctor; he is not human!*" and added, "I am very wet and cold," when I observed that his hair and garments were dripping with water. He laid off his coat and at once disappeared.

I immediately awoke to full consciousness, and involuntarily rose up in my bed and looked out upon the floor to see if it was wet in the place he had occupied but not seeing any wet on the carpet, I sprang from the bed, which was curtained, to see if I could find the coat he had taken off—so vivid and real was the impression made on my mind. Not finding the coat, the thought occurred to me, 'It must be a dream for the place of meeting was not here but in Boston; and I again returned to my bed. But the impression became stronger and stronger that I had really seen Mr. Minor, and that he had passed away from earth, and had there manifested himself to me. Indeed so strong became the impression, that I again arose and made a memorandum of the day and hour, for future reference.

I mentioned the strange dream I had to my friends, both in London and after my return to Boston; and said that I believed Mr. M. was dead, and that I had been thus visited by his spirit. Yet I was not satisfied in regard to the reality of the vision for the following reasons: 1st, I was in London, and the vision appeared to me to be in the Fountain House, Boston, and the time of the ap-

pearance to be after I had arrived home. 2nd, The appearance of Mr. Minor was not such as he had always presented during our acquaintance. All who knew the old gentleman in this vicinity, (and their name is legion) are aware that he always wore his full beard and that quite long ; but when he appeared to me, his lip and chin were clean shaved, leaving only very spare whiskers. 3rd, The extreme youthful appearance of his countenance, save the appearance of age about the mouth, consequent upon the loss of his teeth (he was 63 years old). 4th, The apparently absurd idea of describing a conversation with my fellow passenger on the steamship the day before our arrival home, when I had not even decided when I should return. 5th, The appearance of his being so wet, which I had not noticed until my attention was called to it by his remark, "I am very wet and cold,"—which appearance might therefore be explained as either a psychological impression or a dream.—6th, After my return I found a letter from Mr. Minor, dated the latter part of December, stating that the difficulty which had existed between him and Mr. W., his partner, had been settled by his (Mr. Minor) purchasing Mr. W.'s interest; and informing us that he had located his machinery in the mining regions and had commenced work under exceedingly flattering prospects. This letter was full of courage, confidence and hope. Hence there would not seem a good reason for his reply, when asked in regard to the difficulties between himself and partner—"He is not human," etc.

Thus, after considering all the circumstances, I was forced to conclude that it was all a dream, and wholly unreliable. Yet in my moments of quiet, the impression would often force itself upon me that I had really met and conversed with the departed spirit of my friend ; but I as often endeavoured to banish the thought as improbable.

Thus matters remained until, some few days after my arrival here, I received a brief note from his daughter, dated in Australia the second of March, stating, among other things, that her father died from injuries received from his machinery on the 11th of February, and that she was on the eve of sailing for the United States ; but no particulars were given. This letter brought to my mind vividly the recollection of my dream, and with the remembrance of the fact, which I had not before thought of in connection with the dream, of a conversation I held with Mr. J——, a fellow passenger on board the steamship City of Washington, who had been engaged in mercantile pursuits in Melbourne, Australia, and was returning to this country on account of failing health. During this conversation he informed me that he had met my friend, Mr. Minor, in his (Mr. J.'s) store in Melbourne, and referred to the difficulties between Mr. Minor and his partner. In short, the conversation was substantially the same that I had dreamed on the morning of the 5th of May, one month before.

Soon after this I received another letter from Miss Minor, informing me of her arrival in New York, but giving no further particulars of her father's death, except that he was caught in a belt, had his left leg drawn into the machine and badly broken, on the 2nd of February, and died on the 11th of the same month. I enquired of her through a friend who was about to visit her, for full particulars, mentioning to him the incidents of my dream ; and

learned that her father's appearance as described by me, was correct, in all particulars except the wet; that at the time of the accident he was not thrown into the water, nor the water thrown upon him, and she could not conceive why he should so represent himself; but that his beard was shaved precisely in the manner I described it to be. She also stated that the remark the spirit made in regard to his partner was fully warranted from the conduct of that partner and his treatment of herself after her father's death, and this, too, after his solemn promise made to the dying man that he would guard her rights with jealous care as if she were his own sister or daughter. Yet in the face of this promise, at the earliest moment which the law would allow, he had seized and sold all the property, pocketed the proceeds, and left her penniless and unprotected in that far-off land. Surely, there was much truth in the words so impressively repeated "He is not human, Doctor; he is not human."

In due time, another letter was received from Emily, extracts from which were published in the AGE, in which she states that her father died on the morning of Friday, Feb. 11th; that about sundown on that evening there arose a terrific storm of thunder, wind and rain, which literally tore in pieces the tent in which she lived, prostrated the forest trees, and exposed the lifeless remains to the howling tempest. This fully explains the meaning of the expression made by the spirit to me "I am very wet and cold."

Here I would again call the attention of the reader to the significance of the spirit's answer to my question, "Where and when did you leave Emily?" "I left her in Australia about three months ago." This was May 5th. He died Feb. 11th, within six days of three months. Thus, even in minute particulars has this (to me, at least) remarkable dream or vision been proved true; and it furnishes one of the most remarkable tests on record of the power of spirits to impress the minds of mortals. There are many cases recorded wherein the spirits have presented vividly to the minds of mortals, the time and manner of their death at the very hour in which they passed away, but I know of none where the appearance was so long a time subsequent to the event. I would ask, even admitting that the spirit really was present.—By what means could this representation be produced, and how could I have known and related a conversation which did not take place for a month afterwards? In short, I should like your explanation of this matter; also, to have those of your readers who have made the philosophy of mind their study give their views upon the *modus operandi* by which these facts were impressed upon the mind.

Faternally Yours, H. F. GARDNER.

Boston, Aug. 10, 1859.

### WORDS OF CAUTION.

We commend the remarks of our brother to the readers of the *Telegraph*. We extract them from a letter received some time ago, yet words of wisdom do not readily lose their savour.

"For the welfare of spiritists themselves, as well as the world at large, it is of vital importance that the subject of spirit communion be viewed from its dark side.

as well as its bright one, that the dangers which surround it may be avoided, and the good it contains be evolved.

A celebrated spiritual writer of the last century, the Rev. William Law, thus remarks, in reference to similar matters to that under notice ;—"Would you know whence it is that so many false spirits have appeared in the world, who have deceived themselves and others, with false fire and light ; laying claim to inspirations, illuminations, and openings of the divine life, pretending to do wonders under extraordinary calls from God ? It is this,—they have turned to God, without having first turned from self ;—they would be alive in God, before they were dead to themselves ; a thing as impossible in itself, as for a new grain of wheat to be alive before the old grain dies." These observations, coming from so experienced a man, deserve serious attention, the correctness of which is daily confirmed in too many instances.

If you think what is above written would, in any measure tend to promote rightmindedness and holiness of action in relation to this matter, you are at liberty to use it, as also the following verses."

THE WORSHIPPING OF GOD, AND THE REVERENCING OF ANGELS.

In your rev'rencing \* of angels,  
 Let no fleshly mind intrude ;  
 For they are the Lords evangels,  
 Sent earth-ward for your good.  
 Vain minds would fain beguile you,  
 Of this your sure reward ;  
 Be firm when they revile you,—  
 And trust ye in the Lord.  
 Yet though your rev'rence paying,  
 To spirits from the Throne,  
 Keep ye the angel's saying,  
 And "worship God" † alone.  
 None but the One Eternal,  
 Whose temple is the soul,  
 Can discern the fiends infernal,  
 And all their craft controll.  
 In stolen robes of beauty,  
 They hide their forms of sin ;  
 And only God and duty,  
 Can guard the soul within.  
 Like tombs enrobed in bowers,  
 Inside corruption grim ;  
 Or pitfalls hid in flowers,  
 To entice the victims in ;  
 So are these shades unholy,  
 So false, and yet so fair ;  
 Unlike good angels, lowly,  
 These spirits of the air.—SPIRIDION

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\* Colossians, chap. 2. v. 18, mistranslated "worshipping—" † Revelations, chap. 19. v. 10.

As some of our readers may desire to have a fuller account of Mr. Irving's experiences than we shall be able to give we have much pleasure in recommending the following, originally published at 2s. 6d., but now reduced:—

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